

The Believers Golden Chain

No 10

GL A FAREWELL PN 5

SERMON

PREACHED

On Tuesday - Afternoon Sept. 15th, 1741.

IN THE

High-Church-Yeard

OF

GLASGOW,

Upon 1 COR. i. 30.

By the REVEREND

Mr. GEORGE WHITEFIELD.

Taken from his own Mouth, and Published at the
earnest desire of many of the Hearers.

GLASGOW,

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THE MUSEUM

OF THE HISTORY OF MAN

AND NATURE

IN THE

BRITISH MUSEUM

OF NATURAL HISTORY

AND GEOLOGY



BRITISH MUSEUM

OF THE HISTORY OF MAN

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The Believers Golden Chain.

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S E R M O N.

I Cor. i. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification and Redemption.*

OF all the Verses in the Book of GOD perhaps there is not one more comprehensive, at least which shewsthe Dignity and happines of Believers in a more lively Manner, then the Verse which I have just now read unto you. I cannot help calling it, *The Believers Golden Chain*; every link whereof deserveth our out most Admiration: It is a Chain like *Jacob's Ladder* reaching from Heaven to Earth, and from Earth to Heaven again. Here is the Fountain of all the Blessings we receive the electing Love of GOD; here is the Mean, or the Person on whose Account we do receive these Things, *namely, the LORD JESUS*

JESUS CHRIST; and here are the Benefits which thro' Christ we do receive, *namely, Wisdom, Righteousness, Sanctification, and Redemption.*

I often think it is the Duty of Ministers, in a special Manner, to remind Christians of the great unspeakable Privileges they enjoy thro' Jesus Christ; for there are so many Things to draw us from God; so many Afflictions and Crosses that we most necessarily meet with to weigh down our Minds, and so much Contempt that we must certainly be exposed to, if we will be Followers of Christ. Therefore, to comfort God's People under these Things we may be sure is one of the peculiar Offices of a Gospel Minister. The great Apostle who wrote these Words, was now in a polite Place called *Corinth*, where it seems the Philosophers looked on his Preaching as so much Foolishness. Had he come to them with moral Harangues of the Things of Nature, and talked in that abstruse manner the Philosophers talked, they would have then much regarded him; but when the Apostle lays aside the outward Ornament of Learning, and simply preached a crucified Redeemer, it seems this was a stumbling Block, a Doctrine that did not suit their polite, or rather their prophane Taste. As it was with the Apostle, so no Doubt it was with his Followers; they were despised as well as he, and they had all Manner of Evil spoke against them for the Sake of the Lord Jesus Christ,

To support him and them under these various Calamities, under this Contempt, he reminds them what Christ had done for their Souls; he reminds them that the Gospel Scheme was thus ordered, and he came to preach in this Manner one Purpose to confound carnal Wisdom, and that God had so ordered our Redemption by the Death of Christ, that no Flesh henceforth should glory in his Presence. But, at the same Time. that they might glory in God, that their Souls might magnify the Lord, and their Spirits rejoyce in God their Saviour, he puts them in Mind; in the Words of the Text, what precious Privileges they enjoyed thro' Jesus Christ

notwithstanding the World looked on them as foolish and miserable Creatures ; *But (says he) of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.*

It is my Design therefore, to the Encouragement of these that are Christians, and for the Conviction of these that are not Christians, to divide the word, of the Text in the following Manner.

First, I shall Point out to you the Fountain from whence all spiritual Blessings entirely flow, *namely*, The everlasting Love of God. *But of him are ye in Christ Jesus who of God, &c.*

Secondly, I will endeavour to show you the spiritual Blessings we do enjoy thro' Jesus Christ, *namely*, *Wisdom, Righteousness Sanctification, and Redemption.*

And *First* then, I will point out to you the Fountain from whence all spiritual Blessings we now enjoy, or ever shall enjoy, entirely flow : It is from the everlasting electing Love of God the Father. I am very well aware, that what I am going to speak about the everlasting electing Love of God, will not please natural Men. There is nothing that natural Men kick against more than the Doctrine of Election, the Doctrine of God's everlasting love. And tho' many of you have been Baptised in this Church, Perhaps all of you have learned the larger and lesser Assembly's Catechism, tho' it is the very first Doctrine, *God Chooses whom he pleases*, yet I fear I fear, there are many among Ministers and People that are warping towards *Arminianism*, and wish that the Doctrine of God's everlasting Love was never mentioned in our Pulpits. But however natural Men may kick against it, it is Soul reviving, sweet and comfortable Doctrine to the Children of the Most High God.

I will not indeed say every Man that denies God's everlasting Love, is a Bad Man ; for I believe many have got better Hearts than they have Heads, but I will say (with one Mr. Trail,) It is really a very bad Sign, a Sign of an unhumbl'd Heart, when we reply against our Maker, and say unto God, *what dost thou?* It is a Sign of an unhumbl'd heart when we will not let God do with

own what he will. Men may kick against the doctrine of Election; but, my Friends, if we will consider how the Heart hates God; if we consider this, we will find it impossible that any Soul could be saved, if they were left to their own free Will; and if they are saved; they must be chosen of God from all Eternity. This is the Fountain of all Happiness; and I cannot think I fully declare the whole Counsel of God to you, until I put you in Mind of God's electing everlasting Love.

I heartily wish that these that call themselves Christians were more acquainted with the Covenant of Redemption, the Covenant of Grace, the eternal Contract that was made betwixt the Father and the Son from Eternity; and, in order to give you a clear Knowledge into it, I think you cannot read a better Book than that written by that holy Man of God Mr. *Boston*, a Book worth it's weight in Gold. As *Adam* was the Head, the Representative of all Mankind, I think if we read it with unprejudiced Minds, we must be brought to the Knowledge of this: That all our Righteousness is as filthy Rags; without this, Man must glory in himself; Man must say, Not unto him but unto me; to my own free Will be a Part of the Glory of my Salvation.

This robs God of the Glory; and therefore natural Men say, away with the Doctrine of everlasting Love. If we read the Gospel, we will find Jesus Christ before his Passion praying out of the secret Book of God's Decrees, *Father I will that those whom thou has given me shall be where I am.*

Now our Lord must not pray right, if there were not Persons given him of the Father; and therefore God says, *I have made a Covenant with my chosen*; I have chosen *David*, who was there a Representative of the Lord Jesus Christ. God the Father gave Jesus Christ a Multitude of Souls which no Man can number; and Jesus Christ was appointed the Head, the Representative of these; for these the Lord Jesus Christ shed his Blood; for these he was to fulfil the Covenant of works, and

and when he did this, he was to see the travel of his Soul, and be satisfied for the Salvation of these that Believe.

The Doctrine of Imputed Righteousness is looked upon as doing Hurt; but if there is not such a thing, we may despair of Mercy. Try your own free Wills, and ye will find if ye do come to God, it is because God chose you, and ye did not choose God. Therefore when the Apostle puts the *Corinthians* in Mind of the Privilege, he bids them look to the Rock from whence they were hewn, in the 29 Verse. *That no Flesh should glory in his Presence*; and then he tells them, *But of him are ye and Christ Jesus who of God (that is God the Father) made unto us, Wisdom, Righteousness, Sanctification and Redemption*; that, according as it is written, *He shall glorify, let him glory in the Lord*. This makes the doctrine so sweet to Saints, that it makes them give glory in the Lord, and they cry out at the feet of Sovereign Grace. Why me Lord? why me? This lays them low at the Feet of Sovereign Grace, and makes them cry out Grace, Grace. And I am persuaded when we all Believers come unto another World, we will all be agreed about the Doctrine of God's everlasting Love; in Heaven we will then cry out, Free Grace.

Here then is the Fountain from whence all spiritual Blessings flow, the everlasting Love of God. The Blessings we now do enjoy 'in and for the Sake of the Lord Jesus Christ, are described in the latter part of the Text, *Wisdom, Righteousness, and Sanctification and Redemption*.

And the first is Wisdom: And what do you think understand by the Word *Wisdom*? If I were to ask some of you, what ye take to be Wisdom? ye would say it did consist in rising up early, and late taking Rest, in eating the bread of Carefulness; in adding House to House, and getting Estates, and calling them by your own Name. I suppose you reckon them most thrifty that have got most Riches. God gives me Authority to call you Fools; your Riches will only increase your Damnation. Alas! Riches, what are they? They may take

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take to themselves Wings and fly away like an Eagle to-
wards Heaven; or if Riches do not leave you, ye must
leave them: for Rich Men must also die, and leave their
Riches to others; and, be as Rich as they will, in a few
Months, Days, or Hours, your Bodies may be carried to
the Grave; but if ye be not Rich towards God, your
Souls will be carried to Hell. Riches cannot make Men
happy in the Day of Death, If ye could conquer the World
Ten thousand Worlds, ye must be obliged to do, as *Alexander*
has done before you, sit down and cry, Ye have
no more Worlds to conquer. Others again perhaps, if
I were to ask you, what ye mean by Wisdom? ye would
say ye dispise Riches; ye love to be generous; but what
is it you are imployed in? in cloathing the Naked? and
in feeding the Hungry? No, but in spending your Mo-
ney and your precious Time in Balls, Assemblys, in vi-
siting, and in polite Entertainments, and if ye can
have a Character among Men for good Companions, po-
lite Company, ye think ye are truly wise. But, my
dear Friends, these are only sensual Enjoyments; they
cannot fill the Mind at all, or gratify the Soul. I have
always thought it has been a great Artifice of the Devil,
to keep the Mind in Action. I find generally every
Month the Devil Changes the Fashions. Every Month!
why is this? Thinks the Devil, I must keep them Im-
ployed, and the Devil's Children fall to it directly;
they go in a Round of Pleasure, as if they thought it
sufficient to tell at the great Day, so much Time we
spent at our Glasse, our Balls, Assemblys, and at Cards
and Gaming. But this is not Wisdom it is Foolishness;
my dear Friends, it is Folly; and when ye get a new
Heart, ye will no more submit to these things then put
your Head in the Fire. But perhaps many are of a
more refined Taste, ye will dispise Pleasure; ye are Men
of Learning; ye desire to know Books, and perhaps
your Time is all employed in your Studies; in getting
a great many Rarities in your Libraries; in seeing how
Alexander's Battles were fought; in reading *Cæsar's* Com-
mentaries, and heaping up a parcel of useless Know-
ledge, ye may study the Stars, and get the Globe,
and

and think your selves learned Men, and tell how many Stars appeared such a Night; and ye are getting a Parcel of as useless Knowledge in regard to your Happiness, as to know a Crow dropt a Feather on yon Mountain. Ye are Letter-learned Men; but ye know nothing of yourselves, and of God; I am speaking of human Knowledge when made use of contrary to the divine Knowledge of God.

I must send you then to School to know what is true Wisdom: It is in knowing ones self. *Know thy self*, was the Saying of one of the wise Men of Greece; and here is the Beginning of true Wisdom, to know ourselves, and to know our want of the Lord Jesus Christ. This is Wisdom. The Person that really knows this, knows enough to make him happy, tho' he knew nothing else; for such a Person will be made wise unto Salvation: But the Person that does not know this, will only be damned with so much the more Solemnity. Here then it is in this respect, *Jesus Christ is made unto us Wisdom*. The first thing Christ doth for our Souls, is to shew us ourselves; to make us feel we want a Saviour; to make us feel our Misery; our liableness to Condemnation; and to let us know *there is no other Name given under Heaven, whereby we can be saved, than that of Jesus*.

The great Question then is, my Friends, Whether Jesus Christ has been made this to your Souls? By Nature we are Fools; we are born like a wild Asses Colt; we know nothing of ourselves, or of God. But Christ makes us know what we are. The great Question is, Did ever God make his Arrows of Conviction cleave fast in your Soul? Did ye ever feel your Misery; that ye deserve to be damned? Did ye ever feel yourselves poor Sinners, and miserable, blind and naked, and that ye are undone, and lost without Christ? Ye may acknowledge this in Word. Ye will say we own all this; but there is a difference to assenting to it in our Heads, and feeling it in our Hearts. Was ever your false Hearts brought down? Were ye ever brought to groan under a burdened Heart? Did ye ever know that it was to be weary with a sense of Sin; and say

with the Psalmist, *my Iniquities are become too heavy for me to bear?* Did ye ever experience any such thing as this? if not, do not call yourselves wise: Indeed ye are not wise; ye are Fools, Madmen; ye are yet in a State of Nature; the Wrath of God yet abides in your Heart. It is true all Men have not the same degree of Terror; but sure all that know themselves, that are brought to Christ, whether by a shorter or longer continuance of Conviction, are made to know it is a Load intolerable, that cannot be born by any but Christ himself.

My dear Friends, be pleased now to examine your Hearts; ye are now here sitting a great Multitude; I believe it is the last time, in all Probability, ever I shall speak to you here in this Place. Let me ask, Whether ever you did feel what it was to depart from the living God? Did you ever feel what it was to want precious Christ? to have your Thoughts drawn out after Christ; to know and feelingly to acknowledge from your Hearts, that none but Jesus Christ, the dear Redeemer, can save you from the Wrath of an offended God. If so O! happy Souls, the World count you Fools and Mad; but ye are Wise in the sight of Jesus Christ. God grant Convictions may not go away, till they end in sound Conversion. Thus God is made unto us Wisdom.

Again *Jesus Christ is made unto us Righteousness*. By the Word *Righteousness*, I here understand what I would Mention in all my Sermons, tho' I fear it's too little discoursed on either by Christians or Ministers, and that is the Righteousness, the perfect Obedience and Death of the dear Redeemer. This is what we are to understand by the Word *Righteousness*. We have, as I have often told you, no manner of Righteousness of our own; and I believe there is nothing more provoking to the great God, than for People to pretend to join their Works with the Righteousness of Jesus Christ. *Arminianism* is *Popery* at the Bottom. The Lord Jesus Christ is the Lord, our Righteousness. As Adam's Sin is imputed to us, so the Righteousness of Jesus Christ is to be imputed to us also. There is nothing we can do

possibly do that can, in any Measure, recommend us to the Favour of God: In Christ alone, and for the Sake of Christ's Righteousness, God the Father will be well pleased with us.

The Apostle joins Righteousness after Wisdom; for when the poor Creature is made to know himself; and feel he is Miserable, every Way lost and undone living without God, what does he say, I am gone: It is over with me: I feel the Wrath of an incensed God. I must be damned for evermore. Now in breaks comfort to the Soul; a Display of Christ's Righteousness is made to him, and the Spirit of God shews the poor Creature, tho' he has no Righteousness of his own; yet there is a Righteousness, laid up unto him the Righteousness of Christ. *He is made of God to us Righteousness*; which implies, it is made ours by Imputation. And when we are Cloathed with the Righteousness of Christ, God Almighty, for Christ's Sake, blots out our Iniquities, and we stand Invested with his Righteousness, we have nothing to do with the Law; we have a Federal Right to what Jesus has purchased with his Blood.

But the great Question is, Whether Jesus is made unto you Righteousness. Many may pretend to have Faith; but it is only a general Faith they have: If we find Christ offered to you in the Word. ye agree Jesus died for Sinners, and here ye rest. But the great Question is, has there been an Application of Jesus Christ made to your Hearts, otherwise your Faith is no Faith at all. Talking of a distant Christ, as he is in the word offered to Sinners, is not sufficient. But then, Faith must be brought Home to the Heart. The great Question is, Whether Christ's Righteousness has been really been brought Home to your Souls? Do ye know if there was a Time? If ye cannot tell exactly the Time, Do ye know that there was a Time when your Soul was espoused to Jesus Christ, when he gave himself to you and shewed you his Side, and said to you, *Peace be unto thy Soul*? Did any Thing as this pass between Christ and your Hearts? And did God ever reveal his Son in you? Do not do not call your selves Christians. Ye may be well meaning People, moral People; but I cannot call

call you Christian People : But then, Christ is made unto you Righteousness, Ye that are Christians know what I mean ; Ye can say, Christ is our Lord and our God. Well, happy Souls, ye may ly down quiet, and sleep in Peace ; the Lord Jesus is your Righteousness, but if ye have not experienced this, ye may call yourselves wise, but ye are arrant Fools, and if ye do not get Christ's Righteousness before ye die, God will shew you to be so at the day of Judgement. Well, this is a Glorious Privilege, to have Christ's Righteousness applyed unto our Hearts, and to be delivered from the Guilt of Sin.

But here is another Link of the Believers Golden Chain ; for Christ is made unto the Believers not only *Wisdom and Righteousness*, but *Sanctification* also. But of him are ye in Christ Jesus, who of God is made unto us *Wisdom, Righteousness, and Sanctification*. What do we understand by *Sanctification* ? By *Sanctification* I do not mean, my dear Friends, Attendance on outward Ordinances. You must attend on outward ordinances on the preaching of the Word, and receiving the Holy Sacrament, and read the Bible, and make use of the Means of Grace : But then if ye rest on these things, you will make a Saviour of Ordinances, and come short of Jesus Christ ; and yet I fear this external Holiness is all the Holiness most People are acquainted with. We have got a great many People who think, if we do justly and love Mercy, we will certainly be saved. But if your Sanctification go no further, you shall certainly be Damned. Others again place it in an outward Reformation ; and if they were once Rakes, Prodigals, and now a little reformed, they think they are Saints. But, Sanctification is not any of these things, nor all of them put together ; it is something hither : By Sanctification, I understand a total Renovation of our depraved Natures : I mean the new Birth, a new Union of the Soul with God, or Christ formed in the Heart. We are all legally dead, and therefore we want the Righteousness of Christ to deliver us from the Guilt of Sin ; we are

spiritually

spiritually dead, and therefore we want the Spirit of Christ to deliver us from the Power of Sin; we are all by Nature a Mixture of the devil and the Beast: we hate God, and are estranged from him. In order to be made meet to dwell with God, our Hearts must be sanctified and our Natures renewed, the Spirit of God must be in our Soul; and we must bring forth our Fruits of the Spirit in our Lives; we must have the Graces of the Spirit in our Hearts, Faith Love and Hope, we must do good Works, and walk humbly with our God; we must observe relative Duties for the sake of a dear Redeemer, and *deny Ungodliness and worldly Lusts, and live soberly, righteously in this present World.*

Sanctification implies a divine Life, it is a participation of the divine Nature, it is God's dwelling in the Creature; it is Immanuel, *God with us*; and wherever a saving work is wrought on the Soul; there is really a new creature formed; *old Things pass away, and all Things become new*; the Understanding is enlightened, the Biass of the will changed, the Affections set on things above, the Memory renewed, the Body renewed; these Bodies that are Instruments of Sin are now made Instruments of Holiness: In short, there is a total Renovation, and the Soul is perfectly and intirely changed by the powerful Operation of the Blessed Spirit of God: These whom Christ Justifies, these also will Jesus Christ Sanctify and fill with Peace, Love and Joy.

And now therefore, before I go further in the Text, give me leave, my dear Friends, to adress myself to two, or three sorts of People. And *First*, To you that are Gospel Professors, Church Members, or Church Rulers. Ye may have an Office in the Church of Christ, ye may have the upprermost Place in the Synagogue, ye may be called of Men, *Rabbi, Rabbi*; ye may have a Name to live; ye may talk of Righteousness, of free Justification and be orthodox in your Notions and imagine ye are Christians. But then give me leave to ask you one Question. Ye say Christ is your Righteousness. Shewing it, ye will say, How? why by your Sanctification? Is Jesus Christ your Sanctification? Can ye

ye give Account of your Conversion to God? Do you bring forth the Fruits of the Spirit in your Lives? Do ye walk as the Lord Jesus Christ did walk? Are ye not conformed to the World? Are ye Heavenly minded? Have ye got the Love of God, the Interest and Glory of the dear Redeemer at Heart? Are not ye ashamed of the Gospel of Jesus Christ? Is your Eye single? Do ye feel God dwelling in your Heart? Is God's Spirit witnessing with your Spirits that ye are the Children of God? Have ye got the witness of God's Spirit in yourselves? Are ye quite changed from what ye were? Are all things become new in your Hearts? Do ye hope what once ye feared, love what once ye hated, and hate what once ye loved? If so, ye may hope ye are sanctified; and, for a comfortable Inference, *Ye are in Jesus Christ*. But I am sure many talk of Justification, and think they are Christians, when they do not show it in their Lives, and can give no rational account of their Justification at all. Take Care of resting on, of settling on your Lies; for that will only increase your Damnation in a future State.

I would next address my self to these, if there be any such here, who may be properly called *Antinomians*. We must take Care we do not run into Extreames; as we would avoid *Arminianism* on the one Hand, so we must avoid *Antinomianism* on the other. But some People, when we begin to talk of Salvation, they will talk of Faith: They will say they must not look to Marks; for *Antinomians* deny there are any such thing as marks of our Salvation. But then they must deny the Scriptures; for there are Marks laid down in it, such as these, *By this shall all Men know ye are my Disciples, if ye love one another: And, we have passed from Death to Life, because we love the Brethren. He that Believeth hath the Witness in him self: And, we know we are his, by the Spirit he hath given unto us*. However it may be termed legal Preaching by some, I would have People look into their Hearts, and see if they are converted; and tho' they think they are not converted, yet finding the

the Fruits of the Spirit in their Hearts, and in their Lives; they may from thence draw the comfortable Inference, *that they are really born again of God.*

I would next address myself to these, (and perhaps there is a great Class of these among us) who talk of Sanctification now and then; who talk of inward Holiness, but make a Christ of our inward Holiness; who say we must be Holy, and then God will be merciful to us. I am for talking of an inward Life of Holiness, as well as any one: But then we must remember *Sanctification* is imperfect in this Life; tho' we are delivered from the Power, yet not from the In-being of Sin. As long as there is the least Corruption in our Sanctification, my dear Friends, we cannot expect that our Holiness can atone for our Sins: It is the Righteousness of Jesus Christ which is the Cause of our Acceptance with God; & Sanctification is the Fruit flowing from Christ's Righteousness Imputed unto us. Therefore the Apostle says, *Christ is made unto us Wisdom, Righteousness, and Sanctification*: He does not say he is made unto us *Sanctification and Righteousness*, but *Righteousness and Sanctification*. Ye must not rest on works within you, for the Ground of your Salvation; but ye must constantly come to the Lord Jesus for his Righteousness; for if we build on our Sanctification and Frame, we will find such a Mixture of Corruption in our Hearts, that we will always fall into Unbelief.

It is Time to go on to the Fourth Head of my Discourse. I have endeavoured to show you three Links of the Believers Golden Chain *Wisdom, Righteousness, and Sanctification*. And O! if ye felt all these Things in your Hearts, what happy Creatures would ye be. To be made wise unto Salvation, to know your Sins are forgiven you, to have the Blood of Christ applied to the Heart and the Spirit of God dwelling in the Soul; to be made living Temples, to have Love, Joy, Peace, Meekness, Long Suffering, and all the other blessed Fruits of the Spirit; it is a Heaven begun in us. Well might the Apostle call it the Kingdom of God; says he

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The Kingdom of God is within you; for it is a Kingdom of God's making; God erects it, and keeps it up in the Soul.

But I must say to you as the angel did to *John*. Come up hither and look upon the last Link of the *Golden Chain*. But ye must look very High; it is like *Jacob's Ladder* as I said before, the Top of it reacheth to Heaven. *Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.* Here is the end of the *Golden Chain* all that Christ doth for us here is in order to prepare us for what he intends hereafter, *Redemption.* By *Redemption* ye are to understand,

First, The *Redemption* of the Body, and I heartily wish this were more thought on than it is by Christians. There are some, I fear, deny the Resurrection of the dead, that say the Resurrection is past already. They turn the Expressions of it into meer Allegory, and say, the Body is not to rise again. The *Jews* believe there is a Resurrection: *Martha* said, *I know he shall rise again*: *Job* says *I know my Redeemer liveth, and that he shall stand on the Earth at the latter Day.* And *Jesus Christ* from the *Old Testament* proves the Resurrection from the Dead to the *Saducees*, who own no Book canonical, but the first five Books of *Moses*; therefore *Jesus* out of these proved the Resurrection from the dead to them. The Resurrection is brought perfectly to Light; and therefore we are told, *Jesus Christ* makes a Covenant with Believers *Dust*. *Jesus*, when ye are ingrafted to him by Faith, is *Flesh of your Flesh, and Bone of your Bone*, *Jesus Christ* will take care of your Bodys when they die. There are many of you may perhaps be afraid of Death; but sure ye cannot be afraid of it, if ye have got Christ in your heart. I know not what ye can say; I am sure I can say, this mortal Body weighs down the Immortal Soul; and hinders me from doing, what I should do for Christ. This is my comfort, Brethren, we are not to live here always. Blessed be God we are to die soon, we are to leave this crazy tottering tabernacle; we are to be laid in the silent Grave. Perhaps many of you when ye go to a Neighbour's Funeral, ye may smell it turning away your Heads, & say alas it stinketh; no rather with a smile say, O it is perfume

ye go to a Grave, ye should say, Behold the Place where my Lord once was; the Body of Jesus Christ has been in the Grave, and he perfumed it. It is a consecrated Place where the Bodies of Believers shall ly until the Morning of the Resurrection; then shall the Voice of the Arch-Angel sound, and your scattered Atoms be raised and re-united unto their glorified Soul; and how Glorious shall your Bodies be made; like unto Christ's Glorious Body.

Do not fear Death. Perhaps ye think Jesus Christ will leave you, when ye are going to die: No he will pass along with you through the Valley of the Shadow of Death. Death is like the River *Jordan*, that separates betwixt this vain Wilderness and *Canaan*: Ye know when the Children of *Israel* went over *Jordan* to *Canaan*, the Ark went in with them and carried them through *Jordan*; So shall Jesus Christ deal with you. Ye think he will stand on the other Side, till ye come to him. No, he will come to this Side of *Jordan*, and lead you through it. It is observable, that Jesus Christ *tasted Death*, That is a beautiful Expression. It is customary among Kings and Princes, and I think it is one of the Unhappineses of Princes, they dare not eat their Food without somebody taste it, and when the Taster hath tasted it, they eat it with Peace and Pleasure: Just so Jesus Christ tasted Death for you Believers, and what Poison was in it Christ drank it up, and he says, Now Pledge me Believers, I must have taken the Poison out, ye may now drink the Cup with Pleasure and Assurance.

There is the Redemption of the Body: Jesus Christ is risen, and he is become the first Fruit of them that sleep. Jesus is our Representative, and Christ cannot be said to be intirely risen, until every one of his Members be risen with him.

You may have now crazy Bodies: I am sure I have got as crazy a one as any of you all: But I believe, Jesus Christ will raise it from the Dead. Let Worms destroy it, (blessed be God) we shall see our God, not as we are now, poor frail Creatures; our Bodies shall be fashioned and made like unto Christ's glori

ous Body; and how glorious his Body was, we may form some faint Idea of it, when it is told, when he was transfigured on the Mount, *His Face did shine as the Sun, and his Raiment was white as the Light.* They shall not hinder us in Prayer as they do now: No, they shall be so strong, that they shall be made to stand under an exceeding great weight of Glory. Here the Believer may cry out in the triumphant Language of the great Apostle, *O Death where is thy Sting! O Grave where is thy Victory.* The Redemption of the Body is the great thing the Believer waits for; but what is this in Comparison of the compleat Redemption of the Soul.

I told you before, we were Sanctified, and delivered from Guilt, delivered likewise from the Power, but not from the Inbeing of Sin. Now this is a daily Burden to the Soul, saying, *Lord Jesus, when wilt thou deliver me from the very risings of Sin:* Indwelling Sin is a very great Burden to good Peoples Hearts. *Who shall deliver me from the Body of this Death?* Is the continual Cry of these, who have made continual Progress in Holiness. *Have a little Patience and ye shall be delivered not only from the Power, but from the very Inbeing of Sin.* It shall be taken out of thy Heart: *Yet a little while, and thou shalt bow down thy Head, and say, It is Finished.* Angels shall carry you into *Abraham's Bosom*; and ye will bid an eternal Adieu to Sin and Sorrow. While ye are here below, the wicked One the Devil torments you; he will be tacking his Temptations to every Thing ye do, continually watching you, to disturb your Peace, striving to make your poor Souls uneasy, shooting in his fiery darts at you. Not only so, but wicked Men now disturb you, and if it were in their Power, would certainly destroy you: Your righteous Soul may be grieved Day by Day at the ungodly Conversation of the Wicked. But look up. O Saints! If ye are justified, look up, and behold your compleat Redemption draweth near. Yet a little while, and ye shall see your God, and the wicked One shall cease from troubling you, and your weary Souls shall

My dear Friends, Jesus longs for you to come to him. There is a Place for every one of you, and no one shall take it from you. *In my Father's house (says he) are many Mansions: If it were not so, I would have told you. I go to prepare a Place for you.* I know very well, if ye love God, ye want to go home. Do ye want to go to Jesus Christ, and live with him. Surely if your Hearts are In a proper Frame when ye go to Bed, ye will be Indifferent whether ye sleep or die. And surely ifso, you must be sick of Love, and the Foretaste ye have of Jesus Christ here, must make you long to drink of his Pleasures as out of a River. Take Comfort then poor dejected, hungry and thirsty Saints; yet a little while, and thy Redeemer will come and take you to himself. We are not yet ripe for Glory; our Corruptions are not yet mortified: The Image of God is not yet stamped on our Hearts, but when that is done, Jesus will say, *Father, I will that these that belong to me, should tarry yonder no longer. Father, I will that the Messenger Death should be sent away, and bring them immediately to my longing Arms.* Then Death shall come, and your Souls shall be set at Liberty, and a Guard of Angels shall be hovering over your Bed, longing until ye breathe out your last, and they shall carry you to *Abraham's Bosom*: Heaven shall echo when ye come there. Angels and Saints shall praise God; and Jesus shall place you on his Right Hand. There shall your Soul cease from all Trouble; there shall ye see your God, and talk with Angels, and with *Abraham, Isaac & Jacob*, and with all the Elect of God. There your Communion shall never be interrupted; spiritual Disertion shall no more be there. No more complaining of an absent God there: No more Clouds there: No more complaining of Indwelling Sin there: No more shall ye be wearied with a carnal Body, but be ever blooming, and spend an endless Eternity in singing Praises to him that sits on the Throne and to the Lamb, for evermore.

Believers lift up your Hearts, and think and talk of Heaven often. What are ye here? Nothing but Strangers and Pilgrims on the Earth: Your Home is up yonder, longing for you to come up to it. Ye should often

think on this, on the Blessed hope of that inheritance among the Saints in Light, which Jesus Christ has purchased by his precious Blood, and now is sitting in Heaven, to keep it on purpose for you. But why do I pretend to talk of Heaven; Eye hath not seen; Ear hath not heard; neither hath it entered into the Heart of Man to conceive, the Joys that God hath laid up for them that Love him. When ye come there, ye must say, as the Queen of *Sheba* said to *Solomon*, *Not one Half, not one thousand Part was told me of the Glory of it.* -

My dear Friends, I love to talk of Heaven; the very having of it in view is sweet: What will the very enjoying of it be then? What will it be to see the Lord Jesus in all his Glory; in his primeval Glory; in the Glory of the Father, and in his own Glory, before the World began. Now, do ye not long to go there, while I am speaking? Is the Fire of Love kindling in your Hearts? and are ye wishing within yourselves, O that my Lord would take me Home! O! that I could send you away at this parting Sermon sick of Love, seeking, longing, panting after the dear Lord Jesus Christ. O Heaven! O Redemption! O compleat Redemption! what are ye? We can form no Idea of it until we come to see it, O! may God give you then to see it as it is.

And are these the Christians Privileges? Is Christ their Wisdom? Is Christ their Righteousness? Is Christ their Sanctification and their compleat Redemption? Then what Fools are ye that laugh at Christians, and dispise Jesus Christ? Is this your Wisdom to dispise Christ Jesus? Will all your Wisdom make you happy? Will your morality purchase Pardon? No. Will your external Holiness purchase Heaven? No. *Where is the Wise? Where is the Scribe? Where is the disputer of this World? Has not God made foolish the Wisdom of this World?* My Friends, do not mind the Scoffs of foolish Men. Ye may be called Fools, Mad Men, *Enthusiasts*, and what not; but yet a little while, and we will shew them what we are. It is but a very little while, perhaps before the Morrow, or before we go Home, God may usher many of us into another World; then the Struggle will be over; and then ye shall be at Peace with God. Well, comfort ye one another with these Things,

I have endeavoured to show you the *Golden Chain* of your Salvation: And look it over again, and who knows but God may give you his holy Spirit, and ye may see a great Deal more than has been told you. But what shall I say to you, poor dear unhappy Men? For Jesus Christ's Sake, let me advise you to lay these Things to your Heart, and come to Jesus Christ. Do ye want Wisdom? Ye do not love to be Fools. come to Christ then, for he *is made of God Wisdom*. Do ye want Righteousness and Sanctification? Come to Christ; and if ye want to be delivered from the Fears of Death, come to him, and he shall be yours. *He hath led Captivity captive*, and he opens the Kingdom of Heaven to all Believers: All of you that are willing may be invested with the blessings in the Text. *Who of God is made unto us*: To us! Who us? To me a Persecutor, says Paul; to me, who was a dispenser of God, who made havock of God's Children; yet even to him was Christ made *Wisdom, Righteousness, Sanctification and Redemption*: To Us, that is, to us Believers; that lay hold on Christ by Faith. Be what ye will, who ye will, *Believe on the Lord Jesus Christ, and ye shall be saved*.

O my poor dear Friends! would this poor carcase hold out, I could go on exhorting you to come to the Lord Jesus Christ, for *Wisdom, Righteousness, Sanctification and Redemption*: But since I carry a weak Body about with me, I must give over. But this supports me, By and by we shall talk of Jesus Christ for evermore. There will be no weariness in Heaven; for the longer we are there, the more vigorous shall we be in the Lord Jesus. My Friends, it will be a happy Hour when we meet in another World, if we meet ingrafted in Jesus Christ. Till then, I say, I may perhaps never meet with you any more. Till then, farewell in the Lord Jesus Christ. While I have been here, with much weakness I have been recommending Jesus Christ to your Choice. If I know any Thing of my Heart, I desire simply to recommend Jesus Christ to you. I desire not to bring you to this or that Party, but to unite you to the Love of God: Not to bring one to Paul, or another to Apollas, but to be unite together in Christ Jesus our Lord. For this

I long; and for this I labour; and for this I hope, when God shall give me Strength, I shall be willing to shed my Blood. But I can do nothing without Christ strengthen me. However, tho' I have preached Christ, I know it has been the Foolishness of Preaching to many; yet who has been convicted, and received Comfort? who has been brought off their false Rest? God only knows. And I never perhaps shall know until I meet you in another World? Then it will rejoice me to see you stand out and bless God for hearing such a Sermon. My dear Friends, whether ye think of it or not, ye must have a second hearing of all that has been said: The Lord Jesus Christ notes my Preaching, and takes Account of your Hearing. And O it will rejoice my Soul to see you stand out at the great Day, and bless the eternal God for what ye have heard; for if it shall do you good, ye shall have no reason to repent there, that God sent you a Child to shew you the Way to Heaven.

I hope I can say, The Love of Jesus Christ constrained me to preach. I feel within my self I am unworthy of the Air I breathe in, of the Earth I tread on; and I believe, from my very Soul, I am the Chief of Sinners in the World. And as knowing Christ Jesus has had Mercy on such a dreadful Rebel as I have been. O! when I feel God's Love kindling in my Soul, methinks I want a Thousand Lives, a Thousand Tongues to recommend the Lord Jesus Christ to poor lost, undone Sinners. Let me therefore now bespeak you, as if I were just now departing this World; for God Almighty knows but this may be the last Parting, and if it were so, I would recommend Jesus Christ to you all: He is a precious Master, a dear Lord. Ye may scoff at him, and deride him, and run down both him and his Followers: But for Jesus Christ's Sake, take care what ye do: Do not trifle with God, and with Jesus Christ, but kiss the Son, lest the eternal God should be angry with you, and ye perish from the Way. Sinners let me exhort you to come to Christ: Do not let me go away without some of you being brought to the dear Redeemer. O that Gods Power might run thro' this whole Assembly. O that

Jesus

Jesus Christ might reveal his Arm, and bring your precious Souls to be washed in his all-sufficient redeeming and all atoning Blood. O that God may sanctify you throughout and give you *Wisdom, Righteousness, Sanctification, and eternal Redemption.*

I thank you (I do it from my Heart) for the Civility any of you has been pleased to show me, and I thank you for your Liberality to the Children under my Charge. I recommend myself to your Prayers, the People of this Kingdom. I do not speak it to ingratiate myself with any Man: But the People of this Kingdom has been much on my Heart. I longed to see *Glasgow and Edinburgh*, and I wish ye may all Flourish, as in the Days of old. O that God may pour down his Spirit on your Souls, and that when I am gone from you, I may hear of a Work begun in you, as God has begun in *Boston*, and three hundred Miles in *America*. O that I may hear little Children are meeting together in little Companies praising the Name of the Lord. O that ye may flock together as the *Negroes* are there, running to Jesus Christ in Companies! O that God may once more turn again and visit your Souls. This has been a Place where God once has dwelt, and where Jesus Christ has taken delight to dwell. My Friends I wish God may revive serious Religion in the midst of the Years. And as for any here that are pleased to speak evil of me, or judge me, all the Harm I wish you, is, that I may see you in Heaven placed at God's right Hand; tho' ye may Curse me, I pray the Eternal God to bless you: All the good I can do you is to pray for you, and exhort you to come to the dear Redeemer, to the blessed Jesus, the inexhaustable Fountain of Goodness, the Fountain of Light, the Fountain of Life, and the Fountain of Happiness. O Brethren come to him come and Wash in his precious Blood once more. My dear Friends Farewel; to God I commend you *and to the Word of his Grace, which is able to build you up, and give you an Inheritance among them that are Sanctified.* My Friends, it will be but a little while, and we will meet together in another World. I leave it upon you to prepare for Death. I charge you in the Name of Jesus Christ to se-

cure an Interest in the Son of God: Apply to him for his Blood to wash you from your Sins. I exhort you as an Ambassador of Jesus Christ, be ye reconciled to God and I pray God to give the Blessing to what has been said. I believe God is working on many of your Hearts. Do not forget it, but beg of God to strike home Convictions and that your Souls may now be saved. To be Convicted, and afterwards Damned will be fearful; and yet not to come to Jesus, what will that be? For Christ's Sake nourish your Convictions, be Workers together with God; and now when God is working in you both to will and to do of his good Pleasure, *work out your own Salvation with Fear and Trembling.* My Friends, my Heart burns with Love to you. O that Jesus Christ may still pour his blessing on your Souls! O that the dear Redeemer may give you a sight of himself hanging on the accursed Tree, and that ye may be made to look to him, whom ye have pierced and made to mourn, Look to a Crucified God, to a bleeding Christ, to a dying Jesus, who hath washed you from your Sins, with his Blood. To him do I recommend you, and to the Holy Ghost, to whom be Glory, Honour and Praise for now and evermore, *Amen.*

F I N I S.



